

A N  
ESSAY

ON THE  
*Lord's Prayer;*

BY  
SIR HUGH CAMPBELL  
OF  
CALDER.

*One of his Disciples said unto him, Lord,  
teach us to Pray, as John taught his  
Disciples. And he said unto them, when  
ye pray, say, Our father &c. Luk: 11. 1, 2.*



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Edinburgh, Printed by Mr. Andrew Sym-  
son, 1704.

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OF all Prayers, we have great reason to think the *Lords Prayer*, as we commonly call it, to be the most acceptable Prayer unto God, that we can use : and though we may use others to that; as our several occasions may require ; yet to think better of any other of our own devising, than of that: or so to be in love of our own Forms, whether set, or sudden, as to omit that in our Devotions, whether publick, or private; cannot be less than Blasphemy and Sacrilege, in a high degree. And then to say, that it was not intended by Christ for a Form of Prayer, to be used *verbatim*, as it is set down ; but I know not for what; is so ridiculous, and contradictory to the Text it self, and to the practise of all Christians of ancientest Time; that we may as well allow of Papists to say, That when Christ enjoyned, *Drink ye all of this* : he meant the the Priests only, and take it for a sufficient Excuse of their abominable Sacrilege, in bereaving the People of the Cup, in the administration of the Sacrament. *English Annor. on Psalm LXVII. Verse 1.*  
Printed London 1657.

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TO  
MY DEAR GRANDCHILD  
*Hugh Rose* younger,  
OF  
KILRAVOCK.

SIR,

**I**T is not the vanity of appearing in Print,  
nor the design or desire to propagate  
any new Opinion of mine, that mov'd me to  
write the following Sheets: No, this small  
Treatise owes neither its conception, nor  
birth, to any such principle. I know my  
own weakness too well; to flatter myself  
with hopes of raising any singular Reputa-  
tion, by any performance of mine, in an  
Age so Ingenious and Learned.

But I remember, and so may you, that  
after you had heard my reasonings several  
times, upon the subject of this little book,  
and seem'd to be convinc'd; You earnestly  
desired me to put them in writing for your  
use. Your Father (who carries a very  
desirable Character among good and serious  
men, as well, as among men of honour and  
Heroick Vertues) is, I know, of mine O-  
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pinion; not only as to what I have written on the Lord's Prayer, but in most things else: Nor do I know any thing of moment in which we differ. 'Tis no small satisfaction to me, to see you under the inspection and direction of so knowing, so serious, so Pious and prudent a Parent; whose example, as you have already begun well, so I hope you will continue to follow: For I'm sure, he'll set you a Copy, the following of which, will be a great advantage to your Soul, to your Body, and towards the improvement of your fortune. I believe he'll give me no thanks for what I've said of him: But as I did not consult him what to say, so I will not ask him pardon, for speaking of him, what I know to be true.

The following pages were at first design'd principally for your satisfaction (to whom I cannot deny any thing) without an intention, that they should go any further in the World. But that which easily determin'd me, to suffer them to pass the Press, was, that by discoursing with some of both parties, the one for, and the other against the publick use of the Lords Prayer; I found that these did not pretend the unlawfulness of it, but think it not expedient: Whilst those brought invincible Ar-  
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guments, for what they asserted. Whereupon I resolv'd to try, if I could offer any thing of force sufficient to reconcile them in that point. I set my teeth to the knot, and put together, what occur'd to me upon the subject, if not in good method, yet in the best, that the many interruptions I met with, and the infirmity and pain, which recurr'd so oft, allowed me. Nor did I attempt to set it forth, with imbellishments of Art, or adorn it with Rhetoricall affections or flourishes; as I do not pretend to any Talent of that kind, so neither did I think it fit for the subject. If I've said, what's necessary upon the matter, so as to satisfy you, and convince those, for whose sake I have consented to the Printing of it, I have my design, and shall not be concern'd, how my method of handling it be censured.

And now ( My Dear Grand Child ) I recommend the Book to your perusal, and you to the protection of Almighty God. I am with the most endearing affection, so much your due, and the tenderest regard of your wellfare, so much my duty

Your Loving Grand-Father  
H. C. of Calder.

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TO  
The Right Honourable  
JAMES Earl of SEAFIELD,  
Lord High Chancellor  
OF  
*Scotland,*  
AND  
GEORGE Earl of CROMARTIE,  
Her Majesty's Sole Secretarie for the said  
Kingdom.

MY LORDS,

THIS little Manual is intended to kiss your Lordships hands, being encouraged by the Honour its Author hath of being related to you; But more by the Experience, he hath of your favour and kindness; and most of all by your eminent Qualities and Vertues, which have made you fit for, and justifies her Majesties choice of you, to serve her and your Countrey in the eminent posts, you hold in her Government.

But, *My Lords*, 'tis no small service it pretends to do you, by giving you occasion to honour your Saviour, serve your  
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Soveraign and native Countrey, and at the same time, to add to the great esteem you have already acquir'd among the good and vertuous, by putting her Majesty in mind of her great privilege and duty, of taking care that the publick worship of God, in this her Antient Kingdom, be rightly performed, according to the pattern given by our Blessed Saviour upon the Mount; and restored to that Purity it was in, before the year 1649. when the Publick Prayers of this Church, were universally concluded with our Saviour's perfect form; whereby the Extemporary and private conceptions of Ministers were restricted and extended to what is virtually contain'd therein.

*My Lords,* this great and good work of procuring obedience to our Saviour's command; I mean; the Introduction of his Form of Prayer into the Publick Worship, will, I hope, cost your Lordships no more than the putting her Majesty in mind of her privilege and duty in that behalf: And if her Majesty think fit to signify by your Lordships or either of you, that it's her desire to have it so, and Instruct her Commissioner to the General Assembly to tell them, how acceptable it would

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would be to her; I cannot doubt, but that this method, which is agreeable to that mildness of spirit and meekness, so very natural to her Majesty, would readily obtain an Act for Introducing our Lord's Prayer into the publick Worship of the Church, tho' it was laid aside without one. And indeed how can they do otherwise: the Larger Catechisme, ratify'd by the Scots Assembly, say's tis lawfull. And in the Confession of Faith (*Chap. 13. Sect. 4.*) they say (and say well) that all men and Ministers are bound, to obey the Supream Magistrate in things Lawfull.

Certainly the mildest methods are to be first try'd, with so reverend a Judicature; but if these take not effect, I see no reason why her Majesty may not use the same means and methods, for procuring obedience to our Saviour's Command, which she could for the observation of some of the Moral positive-precepts of the Decalogue. What ever way her Majesty in her Great Wisdom, or your Lordships take to bring it about; the event will be, the glory of God shall be advanc'd, the good of his Church and the Edification of his People shall be promot-  
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ed, and every true Protestant Subject shall erect a Throne for her Majesty in his heart, and her Majesty and your Lordships shall have a lasting monument, in the Hearts, in the Prayers, and in the Praises of all good People. And now, MY NOBLE LORDS, you see the great prize proposed for you; which you cannot miss of, Since, I hope, you will prosecute this cause, with an application suitable to the great advantages, which will certainly attend your success in it.

I shall not call in the assistance of fam'd Romances and modern Novells, for a set of the smoothest, and most moving words, to pay my own Complement to your Lordships: I have neither the art nor humour of flattery; and I know any thing that sounds that way would be as unacceptable and insipid with your Lordships, as it would be uneasy to, and impracticable by me. May it suffice ( and I hope it will ) that I tell you in plain language, in sincerity and without affectation, that I love and honour you; and that your not censuring ( so as to eject ) this small present, shall better please me, and I will be more ready to make my boast of it, than the approbation



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tion and *Imprimatur* of a great many of  
our best Criticks. I am, My Lords and  
My Noble Patrons, most affectionately,  
with the profoundest Respects, and with  
all possible esteem and deference,

*May it Please your Lordships,*  
Your Lordships most faithfull and  
Humblest Servant

H. C. of Calder.

*August 28. 1704.*

and I have been of a great service to  
our well Christian and the Lords and  
My Noble Patron, such affectionately  
with the profoundest Respect and with  
all possible esteem and delicacy

My dear young Lady

Your Lordship's humble servant  
Francis Bacon

H.C. of Calder.

Aug. 28. 1704.

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# THE PREFACE.

**H**AVING frequently discours'd some moderate, Pious and not unlearn'd Ministers of the Episcopal perswasion, anent their constant use of the *Lord's Prayer* in the Publick wolship; I must acknowledge, they gave me such reasons, and propos'd such Arguments, to justify their practice in that point, as I was not able to repell. This made me resolve upon a more exact enquiry, by discourseing with Presbyterian Ministers, as I had occasion, and considering what I had seen written by any of them on that Subject: But could not find, they had said or writen any thing, that could so much as excuse their omission of that part of Divine Publick worship; but rather find them blam'd for it, not by those only who differ from them, in point of

Boston by J. G. Go.

Government, but by others, not a few, of the Presbyterian Communion. And being unwilling that Divines *hinc inde*, Orthodox, should continue in a difference of opinion, in a matter of so great concern; I came, not without some difficulty, to a resolution of writing these few sheets; That by offering to the Impartial consideration of the Presbyterian Ministers and Judicatures, the reasons and arguments that occur'd to me; I might either convince them of their mistake, or give them occasion, if they can, to vindicate themselves, and satisfy many good Serious men, who take offence at their Omission.

But before I enter upon the detail of these Reasons, I would advertise the Reader, that 'tis not my purpose to fall to profound reasoning with the Learned of the party, I have to deal with; I'm sensible enough of my weakness and insufficiency for such an undertaking; being a man of very little Learning; and in the course of my life, not much conversant in the nice debates of the Schools, and subtle superfluous Metaphysical distinctions of the men of the *Gown*, which have almost eaten out the bowels of Religion, and destroy'd the life of it, *Charity*. Be-

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few, And that case ) be lyable to variety of censure  
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 ence I have ever prevailed with my self, to  
 con- expose my poor sentiments to the view  
 sity, of so ingenious and learned an age, were  
 ets, it not that I thought, no man could be  
 der- blamed, to contribute modestly what he  
 and could in a cause of so general concern, and  
 nts universal influence; that there is no  
 on- Christian but should find himself concern'd  
 em in the one side or other of the question.  
 m- God does not always use the greatest and  
 us most likely means; but often makes his  
 n. power appear in the weakest. If these  
 of inartificial and unpolish'd lines having no-  
 a- thing else; yet I trust, they have the power  
 to of truth, and the honesty of a sincere in-  
 of tention to recommend them to your seri-  
 a- ous consideration.

that I was well aware, that I should (in  
that case) be liable to variety of opinion  
and misconstruction. Not indeed could  
I have ever prevailed with my self to  
expose my poor sentiments to the view  
of so ingenious and learned an age, were  
it not that I thought, no man could be  
blamed, so to construe models, what he  
could in a cause of so general concern, and  
universal importance; that there is no  
doubt, an essential and himself concerned  
in the one side or the other of the question.  
I do not, at always in the opinion of the  
most likely means, but of an mistaken  
power, appears in the weakest. It is the  
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intrinsic quality, they have the power  
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AN  
ESSAY  
ON THE  
*Lord's Prayer.*

**O**UR Blessed Saviour, in that most admirable abstract of the Christian Law, he delivered to his Disciples from the Mount; gives them his particular directions concerning *Prayer*; a most necessary and indispensable duty, incumbent on all his followers, and the surest mean to obtain from Heaven, all necessary blessings spiritual and bodily, Temporal and eternal.

Among these, we have two excellent Cautions, very necessary to be observed by all, in their private Prayers, which are here

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peculiarly spoken of. The first is against *vain glory*; where he enjoyns us to be as privat as possible. The second is against *Vain Repetitions*; where, as a remedy, he prescribes us, a most concise, tho' ( in the mean time ) a most comprehensive and perfect patern of privat Prayer: Willing us to omit nothing that is virtually included therein, and to say nothing, but what is agreable to and included in that Patern. I might have called it a *Form* of Prayer, which its being a Patern cannot hinder. For the words, if you'll consult the Original, you'll find, may be render'd both ways without Contradiction.

In the 11th. of *Luke* Verse 2d. In answer to his Disciples, who desired him to teach them to pray, as *John* also taught his Disciples; he directs them to the use of that very same Prayer, which formerly ( on the mount ) he had prescribed as a Patern of privat Prayer. And now enjoyns them to use it, not as a Patern only, but as a *Form* in the Publick Prayers of the Church. And therefore he says not here, as before on the Mount, *After this manner pray ye*, but is positive, when ye Pray Say. q. d. From the Mount



I formerly delivered a patern of Prayer ;  
 to which I will'd you and all my follow-  
 ers to conform your selves in your privat  
 Devotions ; so as not to ask any thing  
 but what is therein comprehended, nor  
 omit any thing which is therein included;  
 But you ( and what I say to you, I say  
 to all your Successors ) in your Publick  
 Prayers, in the course of your Ministrie,  
 are to say, *Our Father &c.* as the summ  
 of all your other Publick Prayers. And  
 thereby you are to pass from what, through  
 weakness, you happen to say a miss, and  
 add what through infirmity, you happen  
 to omit, for when you put this Prayer to  
 to my Father, ( in that very Form, I have  
 now prescrib'd you ) in my name, and  
 with the necessary Graces and Aids of my  
 Spirit, the faults and defects of your o-  
 ther Prayers proceeding from weakness  
 and infirmity shall not be imputed to you.

That the Disciples desire was to be  
 taught a form of Publick Prayer, and that  
 our Saviour gave them this Form, to be  
 us'd by them or their Successors in Pub-  
 lick, is what the following reasons make  
 very evident.

1. It cannot be supposed that they who  
 had been Christs Disciples so long, and  
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believed him to be the true *Messia*, and the only Mediator betwixt God and man; by whose Mediation, Death and Intercession, their Persons, Prayers and other performances were to be accepted: That they who convers'd dayly with him, and heard him Pray and Preach, and saw him confirm his Doctrine and prove his mission by manifest Miracles: By all which he designed, in particular, to fit and prepare them to be his messengers to Preach his Gospel; It cannot (I say) be suppos'd, that they did not pray in private or had not learn'd, to offer up their desires to God, by the help of his spirit in the name of Christ, with the humble confession of their Sins, and thankful acknowledgement of his mercies, which is the description of Prayer (and a very good one) given by the Assembly of Divines at *Westminster* in their larger Catechism; and approven by the General Assembly of the Church of Scotland Anno 1647.

2. It is not to be thought, that the Disciples, to whom but a little before, Our Saviour had prescribed a Perfect pattern of Private Prayer, in his Sermon on the Mount, should now again ask him, how to make their private Devotions.

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No, certainly that would not have been a Question pertinent enough, for the Disciples of *Jesus*, nor can any think so meanly of them, without doing them injury.

3. The Disciples desir'd our Saviour to teach them to Pray even as *John* taught his Disciples, Now 'tis certain that a Form of words was all that *John* could teach his Disciples: For the sincerity of Aims, the purity of affections, the holy impressions of the greatness, goodness, purity and Holyness of God, the humble and low thoughts of themselves, the sense of their sins and necessity's, and Faith in the mercy of God through *Jesus Christ* (all which are necessary for the right performance of the duty of Prayer) were not of *John's* giving: For God only can give, and know where these qualifications and Graces are.

4. Our Saviour's answer to his Disciples, puts it beyond all doubt. For he says not here to his Disciples, as he said in his Sermon on the Mount: *after this manner pray ye*, but *saye* which *Montanus* renders *Dicite*, in our language *Say*, *Our Father &c.* Now 'tis agreed on by all Divines that the *Literal* sense of

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any Text of Scripture, if it be not contrary to the Analogy of Faith, is the true sense, and I think none doubts that the literal sense of these words, *when you Pray, say, Our Father &c.* is, when ye Pray, make use of this very Form of words. And will any Christian have the Impudence to say, that this sense is contrary to the Analogy of Faith.

5. The import of the word *ὅταν* which *Montanus* renders *DUM oratis*. *When ye Pray*, is here also to be considered. As if our Lord had said, when ye pray continue and cease not, untill ye have Pray'd in the words and Form I give you; *Our Father &c.* and (which deserv'd to have been considered as a particular reason) the Practice of the whole Christian Church, in all ages and places of the world, confirms this sense. Nay, and the constant practice of the Presbyterians in *Scotland* untill the year 1649. For till then they were all in use to conclude their publick Prayers with our Lord's Prayer. And of this I my self, was a witness, when I was at the School of *Forres*, and had learn'd my Grammar. *Forres* was then, as it is still, the seat of the Presbyterie, and that Presbyterie was then as eminent and well



respected by the Presbyterian Church; as any Presbyterie in *Scotland* this day; and indeed at that time, there was not the face of an Episcopal Church in this Kingdom, the Assembly in the year 1638, having not only turn'd out, all who adher'd to Episcopacy, but Excommunicated all the Bishops in *Scotland*, and in this they were more unanimous, then in any case I know: and yet I heard every man of the Presbyterie of *Forres*, conclude his prayers, with our Lord's Prayer, as oft as they Preach'd, not on the Lord's day only, but also at the meetings of the Presbyterie on other days.

If it be enquir'd, how they came to abandon this Christian Custom in the year 1649? I shall give you, what account I had of it, from some men, as pious and learned as any, I overtook & fell acquainted with, of them, who had been members of the General Assembly 1649. Which take as follows.

There was one in the Assembly of more than ordinary credit among them, who with more Zeal than knowledge told the Assembly that in times of poperie, there were few prayers used but the Lord's Prayer and *ave Maria*; and that the great-  
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est part of their Devotion consisted in the oft repeating of these, and that many as yet (especially the Commons) made use of no other Prayer, which they repeat by rote without understanding or Faith, to which they were very much encouraged by the Ministers their concluding their publick worship with the Lord's Prayer. And therefore (said he) it is my opinion that the Assembly by an Act discharge any more use of this Prayer, in publick as a Form. The man that spoke was, as I have said, of more than ordinary Credit among his brethren; so that they easily comply'd with his Overture, and order'd the Moderator to form an Act to that purpose. This he essay'd to do, once and again: But at last told the Assembly that he could not find Language or words for such an Act, as would undoubtedly displease all the Protestant Churches abroad, and a great many friends as well as others at home. That therefore it was his humble advice, if the Assembly had a mind to lay aside the publick use of the Lord's Prayer, the Ministers who were members of the Assembly should first forbear it themselves. And should (when they went home) acquaint their brethren, at the first meet-

meeting of the Respective Presbyteries, that it was the will of the Assembly, That the publick use of the Lord's Prayer, which was formerly practised, should after that day be univversally forborn in all the Churches of this Kingdom. The greater number easily agreed to this Overture, as that which would give least offence. 'Tis certain that many of the Ministers were much displeas'd at the passing of this resolve, tho, for peace sake they comply'd with the greater number. And my informer told me this story with great regret, but thought not the matter of such importance, as for it, to divide from his brethren mett in a General Assembly. Truly he would have been too wise, who could presage what happened the next year.

Let the Impartial Reader judge if there was here ground sufficient ( tho' what was alledg'd had been true ) to warrand so very material a change in the publick worship of God, contrary to the very express command of our Saviour, and the constant practice of the Catholick Church in all Ages ; but I cannot omitt to make the following remark on it.

The Assembly which laid aside the publick use of the Lord's Prayer was (I

may say) the last compleat Assembly that has been in *Scotland* to this day : For *Oliver Cromwel* and his Officers for the most part, and others who met in the Parliament house of *England*, and call'd themselves a Parliament, took Offence at the General Assembly's treating with and calling home the King. When *Cromwel* therefore had overrun *Scotland* in the year 1650. he sent his Orders to General *Monk*, that he should suffer no General Assembly to sit in that Nation. In obedience to which Orders General *Monk* sent Collonel *Lilburn* with some Souldiers to raise the General Assembly in the year 1650. as soon as they were mett. The Collonel commanded them to go with him to the General at *Dalkeith*; and when he had brought them as far as the *Burrow-muir*, told them, he had Orders from General *Monk* to discharge their meeting any more in an Assembly, that they were now allowed to go home, but (pointing with his hand to the *Burrow-muir*) said Gentlemen, if ye will have any more such meetings, ye see what they may end in. So there were no more Assembly's from the year 1649 to the year 1689. 'Tis true, at the Revolution which happened then, Episcopacy was abolished,

And



and the Government of the Church put in the hands of some few surviving Presbyterian Ministers. But such of the Episcopal Clergy as submitted to the Government of the State, which was then set up, were continued in their Posts, and exempted from Presbyterian jurisdiction (except in the cases of insufficiency &c.) and continue so to this day, with greater encouragement and liberty than was first given them: These (I say) not having place or vote in the Presbyterian judicatures, their Assembly's cannot be reckon'd full and compleat, as wanting the representatives of so considerable a part of this National Church, nor the Presbyterian Government fully established to this day, nor do I expect to see it in haste. I'm sorry there should be such ground to say, that the use of our Lord's Prayer in publick worship, and of General Assembly's for Government, seem to be laid aside much about the same time, that people are apt to think, and some do observe, that as the General Assembly laid aside the Lords Prayer, so our Lord, who compos'd and commanded the use of that Prayer, laid aside the General Assembly. And who knows but if they still discontinue the use of

of it, the same Lord may lay them aside again, before they be fully established.

But to return to the Subject, Let it be considered. 6. That since doubtless, the Disciples of *John* made use of that form of Prayer he taught them, May it not seem very strange, that any who pretend to be the Successors of the Apostles, the Disciples of *Jesus Christ*, should decline to use that Form, which their great Master himself compos'd, and commanded to be used. I cannot discover any shadow of Reason for this Omission. I'm sure ( and very sure ) they can find no Precept or Warrant in all the New Testament for it. But on the contrary ( as hath been already said ) an express command for the use of it, in these Words, *when ye pray, say, Our Father, &c.* Add to this, that *John* the Baptist acknowledges, that our Saviour was greater than he, that he was not worthy to loose the latchet of his Shoe; that while he baptized with Water, our Saviour did baptize with the Holy Ghost. Is it not then very evident, that a far greater respect is due to the form of our Saviour's Composition, than to that of *John's*? The form of Prayer which *John* taught his Disciples

ples is lost. But our blessed Lord's prayer, is by his special Providence still preserved and recorded once and again by the inspir'd Evangelists ( no doubt ) for the use of his Church to the end of the World. Now I would gladly know, why the Spirit of God would have directed them to do so, and to record, not only the Command it self, but the occasion of it, if any Minister, or Society of Ministers may, when they please, lay it aside so as never to use it. No meeting of Ministers or G. A. has ever said, or dare say, that they do it with a *non obstante*, i. e. notwithstanding that Christ commanded it to be said, which they must do ( as the Pope and his Conventicle did in another case ) or confess they are in the wrong. And may Almighty God set them right, and as a proper mean to make them so ; I shall set before their Eyes that perfect Form of Prayer, which their great Lord has commanded them to use, and intreat them seriously to consider the Excellency of it, with respect to its Author, Matter and Method.

O Ur Father which art in Heaven, hallowed be thy Name. Thy Kingdom  
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*dom come. Thy Will be done as in Heaven, so in Earth: Give us day by day our daily Bread: And forgive us our Sins; for we also forgive every one that is indebted unto us: And lead us not into Temptation, but deliver us from Evil.*

Consider how fit and apposite are all the Words and Expressions of this most perfect Form: Such as no humane composition (tho' made by an Assembly of the best Divines, for the use of the Church in publick Worship) can come in competition with it; far less the extemporary conceptions of single Ministers. The excellency of all other Prayers consists in the nearest conformity to it. It is adapted to the necessities and wants of all mankind, and comprehends all that's necessary for Soul and Body, for privat persons or publick Societies, for Church or State. In short, 'tis a Sum and System of all Divinity, considering that 'tis to be put up to God the Father, in Name of God the Son, by the help of God the Holy Ghost, by whose motions the heart is sanctified, and assisted to pray in Faith and Sincerity, with understanding and reverence.

Next



Next, I would have them take notice of the method and order of it. 'Tis the same which our Saviour commands all Men to use in their prayers, privat & publick, viz. to seek the Kingdom of Heaven and the righteousness thereof in the first place. Does not this clearly appear in the preface and first three petitions? Remark also the exact connection & coherence betwixt the preface and the petitions, and of the petitions one with another. He directs the prayer to be made to God under the Title or Name of *Our Father*, the most propitious that is given to *Almighty God* in holy writ, by which we acknowledge the Love, Reverence, Honour and Obedience we owe him: and when we add, *which art in Heaven*, we thereby distinguish betwixt him and our Earthly parents and Superiours, and acknowledge his absolute power over us, as being the Maker, preserver and Governor of Heaven; and consequently of all created Beings. We hereby also acknowledge his infinite purity and holiness; from which no less glory arises to him, than from his Almighty and infinite power: and therefore the first petition is,

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*Hallowed be thy Name:* By which we own the Obligations that ly on all Men, to be holy as he's holy ; and to pray that his Name may be sanctify'd and ador'd as such, over all the World. And because that our Saviour well knew, that the Kingdoms of the Earth would oppose the preaching of his Gospel, because the great design of it, as of his coming to the World, was to make Men holy, and to bless them, in turning them away from all iniquity, and so to save them ; Hence the next petition is,

*Thy Kingdom come.* Which teaches us to pray that by the coming of his Kingdom of Grace, the Kingdoms of the Earth may be conquered, and made to submit to his righteous Scepter, and that all the Ends of the Earth may become his Inheritance: and to shew that his Kingdom is not an Elective Monarchy, but he received it immediatly from the Almighty God his Father, and that it is absolute, unlimited and uncontrollable, and has no Laws but his Divine Nature, and Will; which is always agreeable to his Nature, and teaches us to pray in the next Petition,

*Thy will be done in Earth, as it is in Hea*

Heaven. *i. e.* Sincerely, perfectly, cheerfully, readily and with a complacency and delight, rais'd to the greatest possible height. And hence it is, that we are cheerfully to submit to his *Will* in our Afflictions, and readily to do his *Will* in all he commands; and that with an Heavenly zeal to his Service, wherewith the blessed Angels of his pleasure are inspir'd. And in acknowledgment of his absolute Dominion over us, and our dependance upon him, who is God All-sufficient, we are taught in the fourth Petition to pray,

*Give us day by day our daily Bread. i. e.* All necessary temporal mercies, which we ought to look upon as his Gifts, and not as the acquests of our industry and labour, or the Donatives of our Parents and friends; for these are but Instruments and means by which God convoyes them to us. We are not taught nor warranted to pray for riches, but for the supply of our necessities *day by day*, and are oblig'd to rest cheerfully upon God for, and to be contented and well pleased with, the measure and portion of the good things and comforts of this life, which he thinks fit to bestow upon us, in the use of ordinary

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lawful means. And because we are apt to neglect or misimprove the mercies spiritual or bodily, he bestows upon us, and thereby sin against God; we are therefore taught to pray,

*And forgive us our sins,* which petition, Our Saviour hath taught us, will not be granted, but on condition of our Repentance, faith and amendment, and particularly of our *Forgiving those who sin against us.* And therefore we are to forgive our enemies, so that we may be able in sincerity to profess to the Almighty God, that we do so; and that we may not be encouraged to sin, by God's pardoning us, we are taught to pray,

*And lead us not into Temptation.* i. e. that God would not suffer us to be overcome by the many temptations to sin, we daily encounter with, from the Devil, the World, and our own corruption. But that he would *Deliver us from all evil,* sin and Judgement.

I needed not give this short Paraphrase since the Assembly at Westminster has given a far larger one and a better, in their Answer to the several Questions, which relate to the Lord's Prayer. And seeing I have mentioned this; it will not perhaps



be a miss, to improve it as a new Argument to perswade the next *Scots* Assembly, to restore to the Church the publick use of our Lord's Prayer. May they then consider,

7. That, without all doubt, the Divines met in the Assembly at *Westminster*, made use of the Lord's Prayer in their publick worship: were it not so, they could never have proposed their Questions in the manner we find them. It is not to be thought, they could have said, *What doth the Preface*, and again *What doth the Conclusion to the Lord's Prayer teach us? What are we taught to pray for in the first Petition?* and so of the rest, had not they themselves pray'd in the words of this Prayer, and meant that others should do so too. Otherwise they meant to impose upon the world, by making us believe they did, what they did not: to say so, were to reproach them. But tho' perhaps the Authority of an *English* Assembly may not have such influence on this Nation; yet one would think the Authority of a *Scots* General Assembly could not be so easily resisted; and 'tis well known, that the *Westminster* Catechisms were ratifi'd by the General Assembly in  
*Scot-*

*Scotland Anno 1647*: and accordingly the Lord's Prayer was said in all the Churches of *Scotland*: and tho' the following Assemblies may not possibly judge themselves ty'd to observe all the Acts of a preceeding one; yet it look'd not like the candour of so Reverend a Judicature, in a clandestine maner, to discharge so material a part of Divine worship, which besides the approbation of the whole Church of Christ, had in particular been so lately approv'd by a General Assembly of this Nation. Had they had reason enough on their side, why might they not have forbidden the publick use of the Lord's Prayer, by an Act containing the reasons of their prohibition? But the true Reason of their under-hand-dealing, is (as I've told before) they could not contrive an Act for that purpose, which would not give just ground of offence to all parties of Christians, friends as well as foes.

8. The originall Commission given by *Jesus Christ* to his Apostles, and by them transmitted to their successors, the Ministers of the Gospel, to the end of the World. *Go teach and baptize all Nations, in the Name of the Father, Son and Holy Ghost, teaching them to do, whatsoever*

ever I have commanded you contains evidently an indispensable obligation on all the Minist'rs of the Gospel, to make use of the Lord's Prayer themselves, and to teach others so to do: For I have already prov'd beyond contest, that our Saviour commanded his Disciples to make use of his Prayer in publick worship. And consequently their Successors were to do the same; for he concludes his Commission with a promise to be *With them to the end of the World.* i. e. with their Successors in all time coming. I wish that Reverend Assembly which laid aside the use of our Lord's Prayer, and all who yet approve of what they did, had consider'd this better. How can they pretend to be faithfull to him who sent them, when they have so little regard to a part (and that a weighty part too) of the Commission they have receiv'd from him? when they are so far from teaching others, whatsoever he commanded them, that they themselves persevere in an avow'd disobedience to one of his special Commands, a command which (no doubt) is in part, a fulfilling of the Prophecy *Is. 54. 13.* That in the Gospel times all should be

*taught of the Lord.* Are we not then, in a very particular manner, taught of God, when we learn to address our Heavenly Father by a Form compos'd and prescrib'd us by his only begotten Son? And may not they be said (in so far) to refuse to be taught of God, who will not make the proper use of that Divine form?

9. *God is Love,* and so loved the world, that he sent his only Son to it to dy for it, that whosoever believes in him may not perish but have everlasting life. The Son of God so loved the world that he gave himself for it, came to it, and led a life of trouble in it, and took a great deal of pains to instruct it. Was it not his Love that made him do so? that he might gather a Church to be his Mystical Body and his spouse, with which he is in Covenant, and loves with an everlasting Love? Were not his Doctrine, his Sermons and his composing this Form of Prayer, the effects and tokens of his Love, who is the Bridegroom of our Souls? and can they be innocent, who make not that use of his Love-tokens he commands? How would an earthly bridegroom take it, if his bride should refuse to make use of his Love-tokens, or keep in her pocket any  
or-



ornament he designed for her head? And is not this Love-token design'd to be convey'd to the ear by the Ministers of the Gospel, and lay'd up in the heart to keep us ever in mind of the matchless Love of the bridegroom of our Souls? Is not our Lord's Form of Prayer a talent bestow'd on his Church for publick use, and for that end given to his Disciples and their Successors, and recorded in Holy writ once and again? And will he be well pleas'd (think ye) that so valuabla talent be, as it were, clos'd up in a Napkin, and his Church depriv'd of the publick use of it?

I am no good Catechist, and should not disdain to be reckon'd by pious and Learned Ministers among the *Catechumeni*, yet I will presume to propose some Questions to them.

I. Suppose that some pious Christians and Ministers of the Episcopal perswasion (for it cannot be deny'd but there are some, I hope, many such) should in publick put up a prayer in the Name of Christ, for things agreeable to the Will of God, with Faith Reverence and other Graces necessary for the performance of that duty; would the Angel who (we are

are told ) stands at the Altar having a golden Censer, to whom much incense was given, that he should add to, or offer it with the Prayers of all Saints, upon the golden Altar which was before the Throne, would that Angel ( I say ) refuse to add incense to such a Prayer, because it was summ'd up and concluded with the form of Prayer ; compos'd and commanded by our Saviour ?

2. Were all the Prayers of the Universal Church before the year 1649 unacceptable, and taken no notice of for the same Reason ? For till then all the publick Prayers of the Church were summ'd up and concluded with our Lord's Prayer.

3. Will any man or Judicature say, or dare they say that the making use in publick of a Form of Prayer of Christ's own composing, is Superstition or Will-worship ? No sure. They'll answer none of these Questions in the *Affirmative*. Why then do they not make use of it, according to Christ's command. When ye pray Say &c. ?

4. Is it modest enough for the Presbyterian Church in *Scotland*, in their practices, to differ from all the Protestant Churches in the world, the Presbyterian Church

Church of *Geneva* it self not excepted; which was greatly assistant in the Reformation in *Scotland*? And yet 'tis certain that even the Church of *Geneva* makes use of Liturgies and forms of Prayer, tho' they do not impose any, but that of our Lord's Prayer. And for this they are so zealous, that no man is allow'd to Preach the Gospel, but he who looks on it, as an indispensable duty, to sum up and conclude his other Prayers with it. This is no groundless assertion of mine, for I had my Information from a serious good man, who lived in *Geneva*, ever since a little after the rising in Arms at *Pentland-hills*; his name is Dr. *Hamiltoun*, born in the West of *Scotland* of Presbyterian Parents, who (being at *Pentlandhills* with the rest of his Countrey men) fled to *Geneva* that he might secure his life and enjoy his Conscience. There he studied Physick, and being taken both with the People and the place, he there Marry'd a wife and lived most contentedly: Him I met with him at *London*, became intimately acquainted with him and discours'd him often, and at length concerning the Church of *Geneva*, and from him I had the above written account, and not from him

him only, but from several others, who add, that it can hardly be believed there, that the *Scots* Presbyterians, who had the beginning of their Reformation from them, omit the Lord's Prayer in their publick worship. And when they are again and again assured it is so, they bless themselves and say *Can these Presbyterians be Christians?*

5. The *Westminster* Catechism tells us, that the Lords Prayer is the special rule to direct us in Prayer i. e. 'tis the best Directory. Why then did the *Scots* Assembly in the year 1649. make an other Directory in which they omit that clause, for which our Saviour expresses a greater concern (at least takes more pains to make us mind it) than any thing else contain'd in his Prayer, as being most contrary to our Nature, since man's lapsed Estate, viz. *The Forgiving of our Enemies*, which is amongst the hardest duties in Christianity, and therefore he inserted it as a condition without which our Sins cannot be forgiven, and prest the doing of it in the two next verses; where he tells us, that except we forgive our Enemies, neither will our Heavenly Father forgive us: And if we forgive our Enemies, our Heavenly Father will also for-



forgive us ? Understand this last as flowing from a principle of faith in Christs merits, commanding our obedience, and joyn'd with all other Graces necessary.

6. The *Westminster Catechism* ratify'd in the *Scots Assembly Anno 1647.* says, That the Lord's Prayer may be used as a form of Prayer. Why then do not the Ministers now Act according to the Doctrine in the same Catechism ? What new light, or rather what Darkness is it, that made the Assembly 1649. and all the Presbyterians since that time, omit the use of the Lord's Prayer, and continue to do so ? Can any man reconcile that Doctrine and their practice ? 'Tis more than I, or (as I believe ) any man else can do. Surely the Doctrine of omitting it, was broached in an hour of Temptation.

7. Is there so express a warrant in Scripture for Infant Baptism, or for the change of the Sabbath from the last to the first day of the week, as there is for the use of the Lord's Prayer in the publick worship ? Not but that there is certainly ground enough for these drawn from the practice of our Saviour and his Apostles, handed down to us by the Doctrine and practice of the Church in all Ages ; and tis certainly

tainly a duty to practise them : but the command in the case of the Lord's Prayer, is much more positive and clear, and the Doctrine and practice of the Universal Church ( except the Presbyterian Church in *Scotland* ) is the same with relation to it. Why then do not the *Scots* Presbyterians practise that which is more clearly commande ? Is there so clear a warrant, nay is there any precept or practice to be found in Scripture for *Lay-Elders* ? If there be, I cannot find it, tho' ( I'm sure ) I have taken a great deal of pains to see if I could.

2. Can any man shew me from Scripture, so clear a warrant for the several Classes of Presbyterian Government in Subordination one to another, and for appeals from the lower to the higher, till it come to a National General Assembly ? No, but by consequences, some of them wide enough, and far fetch'd. Why then do not the Reverend Ministers and Judicature, who stamp a *Jus Divinum* on Presbyterian Government, allow the same honour to the use of the Lords Prayer in Publick worship ; when it is evidently a duty expressly commanded by him who is God as well as man, in whom, it pleased  
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the Father, that the fulness of the God-head should dwell bodily, and therefore a duty which has an undoubted *Divine Right*. We find no command in Scripture which says: Meet in Kirk Sessions, Presbyteries, Synods and General Assembly's; Let every Minister have a Ruling Elder to go alongst with him to every Presbytery. Let the Ministers of three or four Presbyteries meet together in a Synod. And let two Ministers with a Ruling Elder from each Presbytery in a Nation, meet in a General Assembly. But you'll say, that is referr'd to, and done by the prudence and concert of the Ministers among themselves. Well, be it so; But the making use of the Lord's Prayer is not left to their prudence and discretion, but is given them with an express command, When ye pray, Say.

9. Why do all Presbyterian Ministers teach their Children when they're young, to say the Lord's Prayer, & when they are adult, if any of them happen to become Ministers, teach them that they should not say it? Alas! Do they think that our blessed Lord's form of Prayer is fit only to be said by Children and Boyes? Is it possible they can think so? I hope not, I never

never heard any of them say it, but 'tis  
*vox operis.*

10. Is there not ground to conclude that the General Assembly 1649. who laid aside the use of the Lord's Prayer, and all that have followed their dictats since that time, neither are nor were fully convinced, that the use of it in publick worship, is either unlawfull or inexpedient? Otherwise, Why did not that or any subsequent Assembly make an Act discharging the use of it? Why do not the Ministers as they have occasion, Preach against the publick use of it? Do they not take notice in their Sermons, of matters not so important, or of so universal concern?

11. The Lord's Prayer is a part of his incomparable Sermon on the Mount. And certainly Ministers should make that use of it, which our Saviour appoints, as well as they make the proper use of the rest of the Sermon. Can they divert the proper use of the one more than of the other? I think not. And our Saviour tells plainly what the proper use of his Prayer is, in these words *When ye Pray, say.*

12. Will any General Assembly say, they are not concern'd in that Command,  
*When*



*When ye pray, say?* I hope not; but if they should, the answer is ready; They are not then concerned in the Commission *Go teach and Baptize*: For both the said Command and Commission were given by our Saviour to his Disciples when there were none present with him but themselves: And in the Commission they are enjoyn'd to teach all Nations whatsoever he commanded them, among which *When ye pray, say*, was one very plain command, May not Ministers then who defend their omission of the commanded use of our Lord's Prayer, seem at the same time to dispute themselves out of their commission.

There was a great deal adoe and noise made, betwixt the year 1641 and 1650, to bring these three Kingdoms to an uniformity in publick worship, one party setting up for the book of Common prayer and the other for a Directory and laying aside of all forms. Now, wherein can that uniformity consist, that admits of no form, no nor of that of our Saviours composing & commanding? Uniformity in worship can never consist in a diversity or different manner and method of Praying; that while the best qualified Ministers make their Prayers in as near a conformity to  
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our Lord's Prayer as they can, as to the matter & method, with a Preface, Petitions & conclusion &c. Others should make their Prayers without any methods at all, & for matter half Preaching, & half praying or rather more Preaching than Praying. Far less can this uniformity consist, in young men their abounding in their own sense, and sometimes using expressions, which no man can make sense of. Some speaking what they understood not themselves, others what none of their hearers understood, better than the Commons do the Popish worship in an unknown tongue. I could give instances of such tripping impertinences, and name the Persons, but I spare them. Now, do not such men stand in need, if not of an ordinary form, such as other Churches use, yet at least of our Lord's Prayer, that by concluding their own Prayers with it, they may thereby be restricted and extended to what is contained in it? Should they not also be obliged to make use of it as a pattern, which they should follow in their own Prayers both as to matter and method.

But now I fear, I've said too little by saying too much; For certainly the reading of the first two verses of the 11th. of

Luke

*Luke*, which contain the Command it self and the occasion of giving it to the Disciples, would be sufficient to convince Ministers, that to conclude their Prayers with our Lord's Prayer, is not only lawful, as all acknowledge, but expedient, & a necessary Duty; Were it not that Men are pre-engag'd to the Interests of one party, and fill'd with prejudice against the other, which makes, that tho' they cannot but see, that they have already gone so far out of the way of their Duty; yet they cannot see nor find the way to return to it; yet I will intreat their patience till I have propos'd a Question or two more, and answer'd a few Objections.

1. Are you, or any of you so averse to the concluding your Prayers with our Saviour's Form, that ye could cheartfully suffer persecution in your Person and Goods, rather than to do so? I hope not; for I do not find a promise in all the Book of God, upon which you could fix your Faith, in hope to be supported under persecution on that account.

2. Should the Queen's Majesty cause Her Secretary write to the General Assembly, to tell them, That according to

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the Confession of Faith ratify'd by a Generall Assembly in *Scotland*; 'tis not only lawful for Her, but Her Duty to take care, that the publick Worship of God be rightly perform'd. And therefore since 'tis acknowledg'd, that the making use of the Lord's Prayer, as a Prayer, is lawful, and that all the Established Churches in *Christendom*, whether Episcopal or Presbyterian ( except in *Scotland* ) think it necessary. Should She ( I say ) command or require you to follow their Example : otherwise she would grant a full Toleration to the Episcopal ministers, who will do it, to set up meeting-houses, and preach in every Parish in *Scotland*. And for their encouragement, she would divide the Bishops-seats among them for some time : and find no fault with such of them, as should possess themselves of Vacant Churches : Would ye not comply with Her Majesty's command to prevent Her doing so?

3. If Her Majesty should require your obedience in the foresaid case, upon a full Certification, Only of withdrawing from you the Protection of the Law in civil matters; that is, whoever pleases to pay your Suspend or other Debts, might do

it;



it ; but that she would discharge to grant Letters of Horning, or any other sort of legall Diligence in your favours, to compell your Parishioners or Debtors to make Payment, would ye not obey ?

And it is a wonder that some have not put *Her Majesty* on some such measures, for she has, as she ought, a very great veneration for that divine form of Prayer: & joyns very reverently and devoutly as with the other publick Prayers of the Church ; so especially with that of our Saviour's composing.

And now I shall answer some few Objections, though they be of so little weight and so inconsiderable, that they do but discover the Objectors weakness; and to tell what they object, will, at the same time, justly reprove them, and sufficiently expose them.

1. 'Tis objected by some, That because many make an Idol of our Lord's Prayer; Therefore it should wholly be laid aside, as *Hezekiah* not only laid aside, but broke the brasen Serpent, which *Moses* had made, at God's Command. Is it not strange, that men should be so wild, as to contrive and vent so idle a fancy? yet since it is generally insisted on. I answer

1. There are but two sorts of Idolatry: The first when prayers are said to, or undue respect put upon any material or bodily thing, such as the *Golden-Calf* and the *Heathen Idols*, and to this sort, the publick use of the *Lord's Prayer* cannot be reduced.

2. When we love or respect any thing, tho' not in our hearts, so as to prefer it to our duty to God, we are said to idolize it; Thus Covetousness is called Idolatry. But neither can the *Lord's Prayer* be call'd an Idol of this sort, being that by which men are taught to forsake all Idols, and to pray against all Idolatry. And on this account as well as others a very high esteem is due to it. How can we be said to prefer that to our duty to God, the commanded use whereof ( and for this only I plead ) is one of the great and necessary dutys we ow to our Heavenly Father?

As to *Hezekiah's* breaking the brasen Serpent, he had infallible inspir'd Prophets to direct him: And tho it had not been so, yet the offering sacrifice to it, which was expressly forbidden by the Law of God, the Law it self was sufficient warrand to him for what he did. 'Tis true there's no gift.

of God so sacred and Divine but may be abused : ( and 'tis this abuse I take to be meant in the objection ) but then this can never take away the use of what our Saviour commands. Were it otherwise, our Saviour who knew what use should be made of his Prayer, would certainly have told his Disciples and their Successors, that it should be us'd no longer, than till such and such abuses of it happen'd. Add to this, that if the abuse of any thing, which is not in it's own nature indifferent, should take away the use of it, we should be obliged to part with all temporal mercies and worldly comforts ; for all of them are by most part of mankind abused by Drunkenness, Gluttony and Vanity : Nay all the means of Grace, which God hath afforded us, are by the greater part of mankind, so ill, or so little used, that they become to them eventually, the occasion of greater Damnation. And so the objector's Argument is as concluding against the Reading of the Scriptures, Preaching, Catechizing and all Ministerial duties, as against the use of our Saviour's Form of Prayer in publick Worship. But no Christian will admit of these consequences : Therefore the Objection can have no force.

2. There was a young man who discover'd a great deal of ignorance, by saying that the Disciples were then but ignorant Fisher-men, and needed a set form of Prayer, when they asked it. But he did not consider what he said : For the Disciples had been a considerable time in Christ's company, and had been sent abroad to Preach the Gospel : And it was after their return, he taught them this Prayer, which suits and meets with the condition of all mankind. And questionless before they went out to Preach, they were better qualify'd, than the objector could pretend to be, tho' he thought he had no need of our Saviour's form : But he deserves no other answer, but to pity his ignorance.

After I had near finish'd, what I intended to write, and had little or nothing to add, a small Tractate, entituled *The Lord's Prayer vindicated and asserted against the objections of Innovators and Enthusiasts*, came to my hand, which seems to be done by a learned Divine not only Protestant, but Presbyterian, in which I find all I intended to have said, in answer to Objections, written more learnedly, accurately, and in a better method and style of Language, than I pretend to : To it therefore I refer



refer the Reader for full satisfaction, as to the silly Objections which are made against the Duty for which I plead.

N. B. The Little treatise to which the Author refers is that of *Monf' D E spagne* one of the Protestant Ministers of *France*, Translated into English and Lately Reprinted in *Scotland*; which may be had from the Printer hereof, Separately or annex'd to this little book.

## The Lords Prayer In Meeter Thus.

OUR Father which in Heav'n art,  
Hallowed be thy name.  
Thy Kingdom come. As in the Heavens,  
Thy will is done; the same  
Be done on Earth: Our daily Bread,  
Give thou us day by day.  
Forgive our debts as we Forgive,  
Our Debtors Lord we pray.  
Into Temptation lead us not,  
From evil us Deliver,  
For Thine's the Kingdom, glory, pow'r,  
For ever and for ever.

after the Reader for full instruction as  
to the full Opinion which are made  
against the same by which I clear.

M. S. The English Treaty to which the Au-  
thor refers is that of 1713 between  
one of the Protestant Ministers of France  
translated into English and Latin by the  
author in 1704, which may be had  
now in the French Library, separately or  
with this book.

## The Lords Prayer In Mexico Thus.

APPEN-

## APPENDIX

To the several Moderators  
of the *Respective Eccle-*  
*siastical* Judicatures, but  
more especially to the  
very Reverend the Mo-  
derator of the first Ge-  
neral Assembly which  
shall meet.

**I**T is not my purpose in this place, to  
make an Apology for any thing I  
have said in the *Essay* on our blessed  
Lord's Excellent, and most, if not all-com-  
prehensive Form of Prayer : since it goes  
from a friendly hand, I perswade my self,  
ye will not mistake me, nor misconstrue  
any thing, that I've said, nor draw from my  
words consequences, which never entered  
into my thoughts; yet because some of you  
may,

may, let me tell you, that I've said nothing with design to reflect on the Government: God forbid, I think that a greater crime than *Scandalum Magnatum*. I am the same with respect to the Government, that I was in the times of your greatest trouble: And ( I hope ) I have some witnesses among you, yet alive, and a great many I had, in those days, whom God hath called from this to the General Assembly of the first-born.

if you consider aright your duty to our Saviour, the head and King of his Church, and what you owe to the credit of the Government, and the Souls of God's people, and in this view, examine what I've said, you cannot but see that my design is to give you occasion to wash out the greatest blemish, that ( I hope ) can be charged on the Presbyterian Escotcheon. God be thanked, there's none says nor can say, that your Doctrine is unsound in any point, that's necessary to be believed or practis'd in order to Salvation; nor do any, that I know, blame your life and conversation as unbecoming the Ministers of the Gospel.

If I've said, that the warrant for Presbyterian Government is not so positive



tive and clear, as the command for the publick use of the Lord's Prayer : I have said the same of that for infant-Baptism and the change of the Lord's day, which yet are received as lawfull and expedient, by all the Christian Churches in the world. If I've said that some young-men, stand more than others, in need of a form, especially that of our blessed Lord's; and have given my reasons for it, this cannot reflect on the Government, or on any other but themselves; Yet I've been so tender of their reputation; whose fault proceeded not from wickedness, but weakness, that I neither name the persons, nor expressions which gave offence. And this as it may convince you of the Innocence of my intentions, so should it be a warning to you, that what ever hitherto you have done, or in some measure have been forc'd to do, by the many Vacancies; you may henceforth take care that young men be not suffered to enter upon the Ministrie, till ye be well satisfy'd, that the Lord of the Harvest; and master of the Vineyard calls them to labour in it.

If I've told you what the Queen's Majesty may do of herself, seeing she is fully perswaded of the duty I plead for,  
 'Tis

'Tis with a design that ye may prevent it, or any thing else, which may be more uneasy than what I have mentioned: and I wish from my heart, ye may do so. You see she has been graciously pleased to be favourable to you; and has countenanc'd your meetings by sending her Commissioners to represent her Royal person in them. And tho' she is certainly of opinion, that Episcopal Government, is not the worst, and both her Majesty and Ministers of State have been apply'd to, and I believe importun'd to the prejudice of the present Church Government in Scotland: yet she has not been prevail'd with to disturb you, but on the contrary has recommended you not only to her Parliament, but Council, whom she has commanded to countenance and protect you.

Her Majesty has an Argument against you *ex concessis*, from your own Concessions; and that publicly by your General Assembly, which (in my own opinion) may be fram'd into an unanswerable Syllogism. Take it thus.

All the lawfull commands of the Queen your Supream Magistrate, are to be obeyed.

But

But this Command, viz. That ye should make use of our Lord's Prayer, as a Prayer, in the publick worship, is a lawful Command.

*Ergo*, This Command is to be obeyed.

The Major and Minor your selves acknowledge. The Major in the Confession of Faith ratify'd in the Scots Assembly Chap: 23 Sect: 4. And in the Larger Catechism with Scripture proofs page 264 in answer to the Question, How is the Lord's Prayer to be used? the Minor is acknowledged: For there it is expressly said, that the Lord's Prayer may not only be used for a Directory and Patern, according to which, we are to make our other Prayers: But also as a Prayer, so that it be done with understanding, faith and reverence and other Graces necessary to the performance of that duty. And ye know that without these, all prayers, are in the sight of God, of no value.

My very Reverend and Dear friends, Our blessed Saviour bids you be wise as Serpents and innocent as Doves. I cannot see how ye can be innocent, as long as ye continue to omit so pleasant, so profitable and so plainly commanded a duty.

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Had our blessed Saviour only recommended it, that, I think, should be enough and more binding, than if an OEcumenical Council of Protestant Orthodox Ministers had commanded it under the Pain of an *Anathema*. And Christian prudence, meant by the wisdom of the Serpent, should ( I think ) direct you to study by what means ye may best approve your selves to the Queen's Majesty, and to do every thing lawfull, ye can think, will please and be acceptable to her ; since by so doing ye cannot displease your Lord and Master. And to do in like manner to all interior Magistrates, and even to all your flocks whereof ye have the oversight, and to become all things to all men, as the Apostle *Paul* did, that ye may gain some.

I should here Summ up all I have said upon this subject, and offer it to you at one view, but 'tis needless, since ye know all I have said better than my self does. I shall only now touch at a few things not spoken to in the *Essay*. I was told by a young man, that one reason for not using the Lord's Prayer, is that 'tis made a badge of Episcopacie. As long as the Presbyterian Church look'd on Bishops as a part  
of



of the Anti-christian Hierarchy, this was too great a complement for them, but a very bad one for those of the Presbyterian Communion. But I hope, by this time ye have better thoughts of the Church of *England*, unless ye shut your eyes and wink too hard, ye cannot but see that God hath made that Church an Instrument to preserve our Holy and only true (i. e. the Protestant) Religion. And I cannot tell how ye can be thankfull enough to Almighty God, for so great a blessing, or gratefull enough to the Holy Church of *England*, if ye do not at the least Symbolize with her, in that point of making use of our Lord's Prayer in publick, since, I've often told you, 'tis what your selves think lawfull.

There's another great Objection, I'm told, I may meet with, of more weight with some than all the rest. viz. that the reintroducing the Lord's Prayer into the publick Worship, now after it hath been so long disused and laid aside by all Presbyterian Ministers, & that by the advice of the Reverend General Assembly 1649. were to acknowledge that that Reverend Assembly had been in the wrong, and in an error, which if admitted, would lessen

sen the Credit of the Government, which must by no means be done. To this answer, First, I wish that Assembly had not mistaken their way in any other case, and that their Canons and Acts, and those of the other Assemblies from the year 1640. to the year 1649. had been all such as could not be contraverted. But for the Acts that were written & recorded in the Books of the Assembly and lately Printed, I meddle not with them. The method the Assembly 1649 took for laying aside the Lord's Prayer in publick worship, is the only subject of my present inquiry. And in this, it is reasonable enough to suppose, they were not well advised, nor clear enough upon the point; otherwise they would have made an Act against it, as they did in many cases of no such importance or universal concern. And I've already told you, why they made no Act against it. But 2dly. tho' they had made an Act against it, it were far better to rescind and obliterate that Act, than to continue in the dis use of so excellent and profitable a commanded form of Prayer, of our Saviour's own compofure: and the long dis use of it, should oblige the Reverend Assembly, to make the greater haste to return

to their duty. 'Tis the worst of Arguments, because one hath done amiss, that he should continue to do so still; or because he has omitted his duty, he will therefore never fall about it: at that rate of reasoning, a sinner should never be converted, nor turn from the evil of his ways. But the Question is still, whether or not the Assembly did well in this matter, and I think I've already prov'd it did not: The disuse of our Lord's Prayer being contrary to our Saviour's express command, the good of the Church and the practice of all Christian Churches in the world (the Presbyterian Church of *Scotland* till that time not excepted) and contrary to the desires and earnest wishes of very many Presbyterians then and ever since. One thing I can tell you of certain knowledge, that there's not one single man of my acquaintance, of what quality soever, but would be very glad to have our Saviour's Prayer restor'd to it's due use. And were it put to the vote, & the vote taken by the Poll over all *Scotland*; whether or not the use of the Lord's Prayer should be restor'd to the Church, it would carry in the *Affirmative* by a thousand to one, and perhaps without a contradictory vote: Nor

do I doubt but it would carry in all the Judicatures in *Scotland*, even in the General Assembly by a very great majority : And how can it be otherwise, when our blessed Saviour says *When ye pray say &c.* who will or dare say, when ye pray, say not &c?

Ye will pardon me to ask you yet a few more questions; since, I hope, they may give a greater light ( if need be ) to what I think ( and so do many more ) already sufficiently cleared.

Are ye infallibly certain that your not using our Saviour's form, as a Prayer, is not a sin of Omission? But the literal meaning of our Saviour's command, which ye will not say is contrary to the Analogie of Faith, gives you infallible assurance that your making use of it, is no sin. Why then does not your Practice run to that side of the Question, where the infallibility lyes? Is't because 'tis call'd a form, and ye have an aversion to all forms? I doubt not but it is. Yet I think, tho ye were infallibly certain, that all other forms were unlawfull or inexpedient, ye should make no exception of this, for it's Author's sake, of whose Preaching and debating concerning things pertaining to the Kingdom of God, it was said, that never man spoke  
like



like him, for he spoke as one having authority: and may it not be said of the Prayer which he made, never man made such? Nor was it in the power, no nor of all the Angels and men in Heaven and Earth to make such a Prayer.

Do ye forbear to make use of it, because the Episcopal Ministers do use it as a Prayer? Besides what I've said already, on that head, I pray you consider that it was compos'd and commanded by the Bishop of our Souls. Are ye so disaffected to the order of Bishops, that ye would reject any thing that comes from the Bishop of our Souls, so as for the names sake not to make the use of it he appoints? God forbid. I desire not ye should submit to Episcopal Government, as long as ye think ye cannot in Conscience do so: and I hope her Majesty will not impose upon you, if ye do what ye acknowledge to be lawfull in the case in hand. But what is that to the Ministers who receiv'd Ordination from them, and Preach under the Protection of the Government by vertue of the Act of Parliament, whom ye cannot charge with unsoundness in the Faith, insufficiency, negligence or immorality: Nay such as ye see, have their conversation

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futable to the Gospel of Christ. Why do  
 ye keep at such a distance with them,  
 who pre-nd to no Superiority of power?  
 Why do ye not walk by the same rule, ye  
 both have already obtain'd and acknow-  
 ledg to be Lawfull? why do ye treat them  
 as if they were not Ministers of the Gospell,  
 and teach your people that they ought not  
 so much as to hear them preach or Pray,  
 even in a Private family? As to matter of  
 Government, if they be otherwise minded,  
 cannot you walk in charity with them,  
 and wait and endeavour by your conversing  
 with and praying for them, that even that  
 wherein they differ from you, may be re-  
 veal'd to them? Wer't not your Interest and  
 advantage to gain them to your own opini-  
 on? and this ye can never do, till ye con-  
 verse with, and take pains to convince them  
 that ye are in the right: 'tis certain, ther's  
 not a few of them, to whom ye cannot  
 deny your Charitable opinion, whom ye  
 cannot but look on as Ministers of the  
 Gospel: And if ye do not, why do ye not  
 cry out against their being suffer'd to  
 Preach? Which ye ought to do if they  
 be not truly Ministers and their Ordination  
 not valid. Can an Act of Parliament supply  
 that defect? Ye will not grant it can: and

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yet 'tis certain, it was valid enough to turn them out of the Government of the Church, and place it in your hands, when your number was but very small.

My design in this digression is, that I would gladly have you to make it your business yet, tho' perhaps 'tis too late, to gain as many of the pious and qualified amongst them as ye can. Had ye done it in the beginning of your settlement, many of them had joyn'd you, if ye had not press'd them with Professing repentance for preaching under the Bishops, and with subscriptions and Oaths, which they did well ( I think ) to decline: a Minister that cannot be bound without an Oath, can be no good Minister. And what benefit or advantage, have all the publick Oaths impos'd by Church or State, brought to the Church of God, these fifty or sixty years by past? Did not the far greater part of such as took them, break them, as soon as their Interest call'd them another way? We do not read of an Oath exacted by our Saviour from his Apostles and Disciples; nor of any exacted by the Apostles from such as they admitted unto the Holy function of the Ministry.

The surest way to establish you, is not to be scrupulous in yielding obedience to what Christ prescribes and commands ; to follow the example that the Apostles have set you, in dealing with Ministers of the Gospel : Not to confine your Charity to this or the other form of Government : For we have *Hinc inde Orthodoxos*, And it hath been so since the blest Reformation : To preserve unity wherein ye agree, and Charity wherein ye differ : The Apostle *Paul* when he gives an account of what Officers God had placed in his Church, Apostles, Prophets, Teachers, and the gifts he had given them for the good of the Church ; he tells that all have not every gift, bids earnestly cover the best gifts, and in the next Chap. tells you, what these gifts are viz. Faith, Hope and Charity: But gives *Charity* the preference; and spends the whole Chap. on that head. Ye know 'tis 1. Cor. 13. A Chapter which if young Ministers would often read, meditate on it, and pray over it, might perhaps be of as great use, if not greater, to qualify them for the Ministrie, than *Acts* 15. or *Rom.* 9. For unless they be rooted and grown up 'n the duty of Love towards God and towards man, and even



towards Ministers of a different perswasion as to Government, they can make but sorry Preachers. 'Tis the *Love* of God must constrain them to perswade men, and they can best perswade others by inviting them to come and see what God had done for their own Souls.

But to return, after this long, tho' I hope not impertinent digression. I intreat you satisfy the Christian world, what ye will make the meaning of our Saviour's words *when ye pray Say*, if it be not what I said. Will ye have us read the text backward, and believe our Saviour's meaning was, ye should not say his Prayer? Or would ye have us turn to the right or left hand ( I know not which of them to call it ) and believe that he intended, ye should say it only, if ye pleased, but was indifferent whether or not? We must certainly pluck out our eyes, ere we receive such a Commentarie on so plain a Text, which would neither be better nor worse, than that which we call the *Gloss of Orleans*. And when we cannot agree on the meaning of that plain Text, how shall we understand your Commentaries and Sermons on *Rom. 9*. But that's a point I meddle not with, I have said this only to show  
you

you how ill done it is to make difficulties, where the meaning is plain, when your time might be better imployed in clearing these dark places of Scripture, which (the Apostle says) many wrest to their own damnation.

If I've said more than perhaps may seem necessary to you, whose work is to instruct others; let it be imputed to my Zeal for so necessary a part of the publick worship of God: I'm indeed so desirous to see our Lord's Prayer re-introduced to the publick worship, as that which tends to the honour and advantage of the Church and credit of the Government; That if I had health and strength to travell, I would endeavour to wait on the very Reverend General Assembly, and to make one of the number ( For tho' I find not that Ruling Elders are expressly commanded in Scripture, yet they may be lawful, and expedient, especially in *Scotland*, where the Generality of the people are so ignorant in matters of faith, and so far from the strict practice of moral duties which the Laws of humane Society require ) And were I a member, I would certainly move that the publick use of our Lord's Prayer, should be re-established by the Authority of

of the Assembly, & tell that there is a parity and more than a parity of reason for it, that ye should make use of Christ's Form of Prayer, as well as, or rather than a form of blessing of the Apostle Paul's pronouncing: For, tho' he was inspir'd, his form is not to be preferr'd to that of our blessed Saviour, who is God, by whose authority, and inspiration of whose Spirit, that great Apostle acted. I say, I would with all earnestness, urge to have the vote of the General Assembly upon my proposal, which could not well be refused; But if it were, I would protest and appeal to the head of the Church, the Angel that stands before the Altar in Heaven with the Golden censer &c. and let it ly there; he would certainly discuss it some time or other, and ( if he should see it fit ) even in this world. Tho' I be disabled from going to the Assembly, yet ( I think ) I may lawfully make the Overture as being a member of the Church of Scotland, professing the same faith. I intreat you therefore, not in my own behalf only ( for there are many thousands of my opinion ) that you would be pleas'd, if you be Christ's Iupream Court in this Kingdom ( as I hope you are, and wish he may be

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present among you, and direct your consultations) Let him have a Vote in your Assembly, Whether or not the Prayer of his making and commanding shall be re-introduced into the publick worship of his Church in *Scotland*, as it was in the primitive and purest times, and continued in all the Christian Churches in the World untill the year 1649. and is yet every where, the Presbyterian Church in *Scotland* only excepted, and let the Vote be fairly stated; *Introduce or exclude*. I dare not begg so great a favour, as that it should be mov'd, whether my Overture in behalf of our blessed Saviour, and the form of Prayer which he has taught us, shall be approv'd or not? That were too great an honour, But I will own that it is my Overture. And I begg it of the very Reverend General Assembly that the Lord's Prayer may be again re-introduc'd into the publick worship by their Act. I hope no man will be against the overture. But if any should, I crave the Reverend Assembly's Vote upon the Question. *Introduce or Exclude*: and I crave according to the Acts of the Assembly, that the dissenters may be marked, which I'm sure, will not be for their honour? And then I make



no doubt, but that I shall obtain to what I design'd by writting this short *Essay*, which is, that our bless'd Saviour should be honoured, & all the Churches in the Christian world made to rejoice, when they see the Presbyterian Church in *Scotland* return to their duty, by an Act of their General Assembly restoring our Lord's Prayer to it's wonted and primitive use in the publick worship of God.

I've said much more than at first I intended, or would have thought necessary, had not our Lord's prayer been disus'd for so long a time, and by so great an Authority (tho' not avou'dly) as is that of a General Assembly. 'Tis for this reason I've said so much, to perswade the introducing it again to our publick worship. And *M. D'Espagne* has with no less pains, but with more accurateness and a far better method, given full Satisfaction in answering the Objections, to all whom plain texts of Scripture, and strength of Reason and argument, propos'd with the spirit of meekness, can satisfy. But because the Authority of great and good men, oft times has and ought to have, no small influence, on the minds of well inclin'd men, I shall put you in mind, that our Country-man *Dr. Forbes*

Forbes who was a man of great Learning & piety, expresth himself upon the subject, thus *Quid admisit in nos Dominus Iesus, at Orationem ab ipso compositam, & nobis ad dicendam traditam, dicere refugiamus.* And Abram Scultetus, who was one of the most Learned and pious men in the Synod of Dort, in the conclusion of his Sermon, before that Learned and Reverend Synod ( for which certainly ye have a great deference ) told them, and undoubtedly what he spoke was agreeable to the sentiments of his brethren, that he was resolv'd to stir them up to the earnest prosecution of the affairs they had before them, with the words, which the Holy *Iesus*, the only begotten and well beloved Son of God had taught them ; and that I may stir up the Reverend Assembly to a compli-  
 ance with my overture in behalf of our blessed Saviour and his form of Prayer, as that great divine did, so shall I conclude with praying in the words of it. *Our Father who art in Heaven, hallowed be thy Name: Thy Kingdom come: Thy will be done in Earth as it is in Heaven: Give us this day our dayly bread: And forgive us our debts as we forgive our debtors: and lead us not into Temptation; But deliver us*  
*from*

from evil: For thine is the Kingdom and the power, and the glory for ever.

To the truly Reverend,  
Learn'd and pious Mi-  
nister of the Gospel; and  
my very Dear Friend  
Mr. George Meldrum  
Professor of Divinity,  
in the Colledge of *Edin-  
burgh*.

**I**T is now more than forty years, since  
I had the good fortune of your acquaint-  
tance, and thought myself possess'd of your  
favour; and I hope you doubt not, but I did  
and still do entertain such thoughts of and  
esteem for you; as is due to the Character  
you carry, by which you are distinguished  
from the men of this world, and even from  
many of your brethren, not only for your  
Profound

Profound Learning and Prudence, but for devoting your self with so entire a resignation, to the service of the altar; as made you deny'd to the lawfull satisfaction, which others have, in a wife and children &c: Which has placed you above and ( through Grace ) without the reach of temptations from without, or which can arise from the tinsell Glories of this world; Your serious and Laborious bestowing your whole self, the strength of your body and the faculties of your Soul upon the great work of the Ministrie, will embalm your Name, and better Preserve your memory, for many Generations among them that truly fear God; than houses, Land, and a great many Children could.

Altho a good Name be like a Precious oyntment, and very desirable, yet I'm perswaded that so you can be an Instrument for advancing the Glory of God, and the honour of our Saviour: You will ( in the remembrance of this Praises ) be content to be forgot, that all the Praise and the glory may be to him and him alone.

This Consideration hath moved me to make this Particular address to you, and to recommend my design in the small Essay, have written upon our blessed Lord's Pray-



er, to your particular Care. As you are very much obliged to our Saviour for the gifts and graces bestow'd upon, So, (I hope and I believe your self thinks ) they put you under the strongest obligations and resolutions to embrace every opportunity of Serving him, with your outmost endeavours. The design of what I've written as you will see is to gett our Saviour honoured, and his Command obey'd, by introducing the incomparable form of Prayer, which he hath Sett us into the Publick Worship of God in this Church. It was your own practice I Suppose for many year, and I'm confident, your conscience never check'd nor accus'd you for making use of it, and I hope altho' you comply'd with your brethren, you do not approve the omission of it.

I shall not repeat any thing, I've said in my Essay: But there's one thing hath been oft said to me by Ministers and others to excuse it: They alledge that although they do not Pray *in terminis* according to our Saviour's form, yet they do upon the matter, tho' in other words obey his command; that is, they do the equivalent. Well, I Suppose they think so: and that they do not absolutely disobey his Command but make

make a fair bargain; and give whar's equivalent; and more expedient: But I do not find in Scripture any warrant for such a bargain, or exchange: altho' it were possible for Ministers to give an equivalent; It would have been certainly a very impertinent answer, for his Disciples ( and much more so for their successors ) had they upon Christs commanding them, when ye pray *Say Our Father &c.* reply'd and said; Master this is a very good form; but we will not be obliged to say it every word; but must be at Liberty, to use the gifts and graces, which thou hast given us, in our own form of words; which shall be as near the form, thou hast Set us, as we can; which we judge will be more expedient; and think the making use of a set form no ways so convenient, altho' it be of thy making. Would not such an answer have been intolerable arrogance? And what would it been short of blasphemy? It is not what Ministers think expedient, but what God commands, that's to be done: Otherwise *Abram* had a much better Plea, for saying it was not expedient, to Sacrifice the Son of the Promise; in whom all the Nations of the Earth were to be blest: But

if God had not sent an Angell to stop his Proceeding, he certainly would have obey'd. Besides, altho' God had been willing to accept of an equivalent in place of that form, which his only begotten and beloved Son had taught them: Who is able to make the equivalent? Is every young Minister or the whole Ministers of the Universal Church, tho met together, able to make an equivalent? *absit blasphemia*: surely no man in his right wits will say So; and I am sure you do not think they could.

The larger Catechism ratified by the Scots Assembly, says, and that truly, that it is a special rule. Every artist hath a Rule, and when the work is done, he applies the Rule, that he may know, if it be well done, and to discover the defect of the work, is all the use of the Rule. But it cannot rake off the over-wood, and supply the want-wood: No. They must make use of other Tools for that end: But this Rule being made use of, with the necessary Graces cuts off the over-wood and supplies the want-wood (so to speak) for acknowledging with the Apostle Paul, that we cannot pray as we ought, neither as to the words, nor as to the affections and Graces necessary; We therefore con-

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clude with the Lord's Prayer, and thereby pass from what through infirmity, we said amiss; and supply what through weakness, we omitted in our own form of words.

Another thing I'm told, *viz.* That if the Queen's Majesty should interpose and command or desire their publick prayers should be concluded with our Lord's form of Prayer; That the Assembly, at least some of them, would be the more averse from doing so; as judging that Ministers are not to be imposed upon by the civil Magistrat in matters of worship; altho' what's commanded be lawfull, if they think it not expedient. And here the answer shall be from a famous *English Presbyterian Minister's* pen. Tell me (says he) if ye can where God forbids you to use good and Lawfull words in Prayer; because the Magistrat bids you use them? What's the meaning of all the precepts for honouring and obeying our superiours? Is it to do nothing, which they bid, tho' otherwise Lawfull to be done in the worship of God? O strange exposition of the fifth Commandment! *Honour thy Father &c.* Thus the famous Presbyterian Minister Mr. Baxter in Church div. Page 176.



'Tis needless to say more upon the matter, however I intreat you be pleas'd to try if you can find the national Covenant, as it was subscribed *Anno* 1638. with an Oath interpos'd, and hands uplifted to the Almighty God: and if you find there, that such as took the Covenant swore to maintain the Doctrine, Worship & Government as it was then established, profess'd and practis'd within this Kingdom at that time. Then consider that 'tis certain that the Lord's Prayer was a part of the publick worship at that time; and continu'd to be so, till the year 1649, and if the words of the Covenant were, as is supposed, what a dreadful consequence, would such as are not pleased with the present Government of the Church, draw from it, against such as omitted the Lord's Prayer.

*Reverend Sir,* I've insisted more than I intended upon some things, which should have been in the *Essay*; but escaped my memory till it was put in *mundo*. I shall now return and prosecute my address to your self, and tell you, that I've given you occasion to honour your Saviour, by endeavouring to procure Obedience to his Command. and to repair the Credit of the Government; which suffers very much

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over all Christendom, upon the account of their omission: There are so many arguments from Religion it self, that I need not make use of any to pick from the politicks, to perswade them to return to their duty; altho' it be certain, that it would beget love and esteem for the Ministry from a great many Parishoners in every Parish of *Scotland*; who are at present but lukewarm, if they be not cold at the heart: There want not some Episcopal Ministers, who have stumbled at nothing more in the Government, than their omitting the use of the Lord's Prayer, which is look'd upon, as a bold, if not a Sacrilegious adventure, at once to deprive our Saviour of the Honour of obedience, and his Church of so sweet a portion of the Children's bread, & food of their Souls, and hinder them from so sure a messenger, who cannot fail, if rightly qualified and directed, to bring what ever they can wish for agreeably to the will of God.

I hope, Sir, you will improve the opportunity I've given you, by doing in your own practice, what our Saviour commands, and teaching and perswading others so to do: Himself tells you (as you know) *Math. 5. 19.* what you may expect to follow

follow thereupon, you have his promise for it, who cannot fail : What I desire and expect from you, may seem difficult, but you will not find it so ; for the greatest impediment you have to meet with, is, that the Assembly may perhaps think it hard, to condemn the advice of the Assembly 1649. and all the practice of Presbyterian Ministers since that time : an Objection which I've answered in the Appendix to the Essay : But go on, and fear not to plead so just a Cause : and to encourage your self, call to mind, that he whose cause you plead, dyed for you, is gon to prepare a mansion place and sits at the Father's right hand, and makes intercession for you.

And then I'm sure, you will not decline to plead his Cause, who is your eldest brother, who became a sacrifice to atone for you, and who is your Advocate and will be your judge, and who is the Head, the Lord and Master of the Assembly ; before whom you are to plead his cause.

And now I shall say little more, but entreat you, and that most earnestly, and if you'll pardon, I'll adjure you, as your

der the Honour of your Saviour, the good of his Church, and the Credit of the Government: That you may propose the question which I've stated in my little book, and plead for it, as you would do for the Government, if there were a design to overturn it, and that you were call'd to speak before the Parliament, and propose what you could for preserving & establishing of it: and if you do so, there is no fear of your success. Tho' I desire you to plead earnestly; Yet I know, you will do it with that spirit of meekness, which becomes the servants of the meek and holy Jesus, and yet with that courage and confidence, that becomes an Ambassador of the Almighty God, to whom the word of Reconciliation is committed. But you may say, what am I, or what warrant have I, that I should bid the *Seers*, *see*, or direct Ministers of the Gospel, whose work is to pray to God for, & in his Name to bless his People, how to conclude their Prayers? I answer first, I'm far from doing so. 'Tis Christ that bids you: I only put you in mind of what he commands. 2dly. 'Tis true I'm but a weak man, and ignorant among the learned: yet 'tis your business, and the Reverend Assembly's, with-



without considering what I am, to consider what I Plead for : Can you blame me to entreat you to make use of that mean, which our Saviour hath appointed, for procuring all the good things, that we can stand in need of ? And if this were written by a foot-man, or the poorest man in your Parish ; you cannot be answerable but to take notice of it, and it will certainly be requir'd at your hands one day, if you do it not : But I perswade my self, you will, and make it your business to reconcile your brethren to their Duty.

And now I shall conclude with praying for you, as the Apostle *Paul* desires his *Ephesians* to pray for him ; and for the Assembly, as he prays for the brethren.

I pray Almighty God, for Christ's sake, that utterance may be given you, that you may open your mouth and speak boldly ; as ye ought to speak : for you are an Ambassador, and God be thanked, are not in bonds, as the Apostle *Paul* was : and I pray God that he may direct the Reverend Assembly so, as they may know their Duty and do it : And so comfort the hearts of God's People : And that peace of and love  
with

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with faith, from God the Father, and the  
Lord Jesus Christ may be with you. And  
Grace be with all them that love the Lord  
Jesus Christ in sincerity; *Amen.* I am,

*Reverend Sir,*

Your truly Affectionate  
Friend and Servant,

H. C. of Calder.

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